

THE BHAGAVAD-GITA

WITH
SRI SANKARACHARYA'S COMMENTARY
TRANSLATED INTO ENGLISH

BY
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PROSTRATIONS TO SRI SADGURUSWAMI.

THE PRABODHA CHANDRIKA.

At this critical age of Spiritual awakening, there is a hunger all over the country for a knowledge of the higher truths of life, and this hunger is by no means confined to the English-educated portion of the community, but even more certainly possesses the larger fraction (including women and girls) which is not educated in English and which vaguely strives to keep alive the solid ideals and immortal truths proclaimed by the great rishis of old—a fact testified to by constant appeals to us to start a journal in their interest.

With a view to sharpen this appetite and satisfy it with the suitable and needed nourishment, at least so far as the Tamil land is concerned—and always with the proviso, *viz.* so far as it lies in our humble means—it is proposed to start a monthly Journal in Tamil under the name of **Prabodha Chandrika**, which will in some measure correspond to the *Prabuddha Bharata*, but will strictly eschew abstruse metaphysics of all kinds, whether it be Advaita, Vishishtadvaita, or Dvaita. Its object will be to expound the glory of religion and Bhakti and the poetry of unselfish and holy life, with the help of classical literature and modern instances. For this purpose it will give the lives of great Bhaktas and Sages like Kabir Das, Tulsī Das, Jyoti Deva, Ramakrishna Deva, Sanyasudhar, Tayumanavar, Nandanar, etc., irrespective of sects and castes, rewrite in a simple and popular style stories illustrative of great truths from the Panayana, Mahabharata, Skanda Puranam and the like, explain the real inner meaning of Puranic episodes which will lift them above the calumnious criticism of interested missionaries, furnish sketches of the glorious and eternal ideals of womanhood, Sita, Anasuya, Savitri, &c., fine novels and tales after the Western fashion containing the precious and everlasting lessons of life and publish charming songs, Kirtans, Kunnis, Anjumanais on God and his Lila; besides short moral stories, edifying sketches from the classics and the commentary in a simple and beautiful style on stanzas from Kural, Kamba Ramayanam, Anjanyar's works, Tevaram, Tiruvaimozhi and the movements and lectures of Swami Vivekananda and others. All pedantry and stiffness of style will scrupulously be avoided and every attempt will be made to render the journal extremely interesting and useful to boys, girls, women and men who take interest in Tamil, in short to make it a household delight in the Tamil land. The journal will be edited by Mr. B. R. Rajam Iyer, the author of 'Kamalambal.'

It is priced at the low charge of Re. 1-8-0, per year, including postage and V. P. Commission, specially in order that it may reach every nook and corner of the Tamil country.

The journal will contain not less than 24 pages (pamphlet size) every month of closely printed matter.

It will commence on the 1st of the coming Tamil New Year and will be published from that date on the 1st of every Tamil month regularly. Intending subscribers are requested to register their names at once and order that the 1st issue may be sent to them per V. P. P. for Re. 1-8-0.

P. SINGARAVELU MUDALIYAR, B. A.,

Manager,

Awakened India, Mylapore, Madras.

THE Prabuddha Bhârata OR AWAKENED INDIA.

ब्रह्मविदाप्नोतिपरम्.

"He who knows the Supreme attains the highest."—*Tait. Upanishad*. II. 1. 1.

VOL. II.
No. 9.

MADRAS, MARCH 1898.

PUBLISHED
MONTHLY.

The Glory of Suicide.

The play of Hamlet is almost unanimously regarded as the very best of Shakespeare's dramas, and indeed, as one of the best productions of human genius in the West. Its greatness—it is also agreed—is due not merely to its artistic excellence, the daring with which the poet creates critical and difficult situations and the wonderful ease with which he handles them; the richness of the imagery and language in which he revels to intoxication or the profundity and minuteness of his observations on men and nature—qualities in respect to which several others of his plays have a claim to be ranked equal with, if not even superior to it—but chiefly to the unique greatness of its hero. Wonderfully rich as the creative faculty of Shakespeare was, so much so that his plays form a new world in themselves, a beautiful Visvamitra Srishti, in our opinion, 'Hamlet the prince of Denmark' is by far the best of his children. Other dramas reveal to us Shakespeare the poet, lending the gorgeous colors of his fancy and imagination to the varied scenes of life and vivifying them with his faculty divine, but the terrible tragedy of Hamlet reveals to us Shakespeare the philosopher, 'whom man does not delight nor woman neither', to whom 'this brave overhanging firmament, this majestical roof fretted with golden fire, appears no other thing than a foul and pestilential congregation of vapours' and all the uses of the world are 'weary, stale, flat and unprofitable', while its few pleasures are merely as the perfume and suppliance of a minute, and who, when called upon to act seriously puts to himself the question, which is better, 'to be or not to be,' 'whether it is nobler in the mind to suffer the slings and arrows of outrageous fortune or to take arms against a sea of troubles and by opposing end them.' Here in this play all dalliance with Nature is set aside, even its love scenes are melancholy unlike those of Romeo and Juliet, the Tempest, As You Like it, Othello and others, and have a tragic end; and that end too is not heightened by the heroism of human passion as in Romeo and Juliet nor rendered ghastly and terrible by jealousy kindled by malice as in Othello, but is sorrowful because the gentle emotion of love was blasted by a rigorous and searching philosophy, so cynical as to reveal in such 'fine revolutions' as a fair lady's head becoming chapless, eyeless and lipless and

knocked about with the sexton's spade. This cynical seriousness is not itself philosophy but is the beginning of it. It is true to life though it comes very late in the course of evolution, and the play of Hamlet is great exactly because it portrays to us the struggles and despair of a highly evolved and introspective soul, which, being no longer able to abide contented in the life of the senses, looks straight into the meaning of the world, but finding there only a gaping void instead of the solid kernel, burns with an inextinguishable agony of despair.

This desperate discontentment with the world and its uses which the great dramatist has so graphically depicted, is not, as some critics fancy, the result of a morbid temperament brought about by the accidents of training, environments and so forth and therefore curable by more congenial surroundings or what are called the healthy influences of home, society and so on. It is not an accident caused by accidents but an inevitable stage in the progress of the soul. The fault is not in the temperament of the individual, however unhealthy, inconvenient and dangerous that may be, but in the nature of the sense-world itself. Such pessimistic dissatisfaction with the phenomenal world simply indicates that the imprisoned soul within, has gathered strength enough to assert itself. It is the voice of Prometheus refusing to be bound, the beginning of a grand internal revolution in which the bastille of the senses is sought to be reduced to dust. It marks the vigorous awakening of the inner man who was hitherto lying passive and confined in his prison cell.

"He is not worth living," said a great French philosopher "who has not even once seriously thought of committing suicide." Indeed it is impossible for thoughtful men to be satisfied with this deceptive world where everything promises so fair and proves so bad. We are on all sides surrounded by an infinite network of deception, everything we love leads us into snares and pitfalls and like the moth which, attracted by light rushes into it and dies, so every moment we run after pleasures and plot our own destruction. Byron rightly said :

O pleasure, you're indeed a pleasant thing
Although one must be damned for you no doubt.

We are so selfish, narrow-minded, jealous, wicked and vain, that it seems one might search with a torch in one's hand in broad daylight as did the Grecian philosopher of old for a good and honest man. The littleness of the so-called great men is something appalling. The wick-

ed, the cunning and the unscrupulous, roll in wealth and luxury, while good, simple, truthful and innocent men lead a life of starvation and misery. Duryodhana, the personification of evil, enjoyed more of worldly prosperity than did poor Dharmaputra, to whom every one appeared good and virtuous and who on account of his unpractical humility and truthfulness, suffered hardships for which there was no adequate recompense so far at least as his earthly life was concerned. Seeta, the incarnation *par excellence* of chastity and other womanly virtues, underwent woful trials in a foreign country and in the hands of a frightful demon, and even after her redemption from captivity enjoyed little happiness and, suddenly exiled by her husband, had a gloomy and pitiable end. Seriously considered, the world with its apparently arbitrary and unjust dispensations, the petty struggles with which it abounds and its numberless scenes of woe which would prove either that it is an anarchy, or, if governed at all, is governed by a heartless and gigantic Nero, appears to be a monstrous error as incorrigible as ugly, and moves along dancing like a rudderless ship in a stormy sea. "Absurdity", says a great thinker, "is interwoven with life. Real beings are animated contradictions, absurdities brought into action. By far the greater number of human beings can only conceive action or practise it under the form of war—a war of competition at home, a bloody war of nations abroad and finally war with the Self." "The question between man and man always is," says Carlyle "will you kill me or shall I kill you." 'Life lives upon death' and the fair shadow of the world 'veils one vast grim conspiracy of mutual murder from the worm to man who himself kills his fellow.'

Our life, as the Devas said to prince Siddhartha, is a moan, a sigh, a sob, a storm, a strife.

How truly does the poet say

We look before and after
And pine for what is not ;
Our sincerest laughter
With some pain is wrought ;
Our sweetest songs are those that tell of saddest thoughts.

and how pathetic and natural is his invocation to Misery

Clasp me till our hearts be grown
Like two lovers into one,
Till this dreadful transport may
Like a vapour fade away
In the sleep that lasts away.

and his cry, "I fall upon the thorns of life, I bleed; the heavy weight of hours has chained down and bowed one too like thee (the west wind)."

It is all well to plead 'the duty of happiness' and preach that life is a glorious inheritance, but most often this philosophy is post-prandial and derives its inspiration from a well-filled belly rolling on a sofa and protected on both sides by soft and shining leather cushions, and therefore it cannot always hold good. With the problem of life unsolved; with evil and misery, the twin demons of life staring us in our face at every step; with a mind always bent on deceiving, extremely wanton, restless and unsteady and raising a constant barrier between ourselves and truth; with a dirty, little and many-holed body which we fancy to be 'express and admirable in form and moving' and to be all in all, as though there were neither sun, moon nor stars above us nor anything below with an intellectual vision whose range does not exceed much over six feet above the earth; and living in a world which seems to be at times a monstrous

anarchy and at others a strange penal colony filled with apparently impenetrable mazes and enigmas—to fancy that we are the roof of creation, the pillar of the universe and the image of our Maker and be happy with our mortal lot, is, to say the least of it, thoughtless and childish. Like reeds planted in the middle of a rushing torrent and waving helplessly in response to every passing gale and wavelet, man trembles at every petty occurrence and is ever a sorry 'pendulum betwixt a tear and a smile.' Being in this state, to proclaim the glory of life, is like a child rushing to a snake which is advancing to bite him. How many thoughtful men have not exclaimed, "Would that I had never been born!" Man enters the world weeping, a significant fact which reveals the nature of the whole mortal life, as the very first utterances of Shakespeare's heroes at once reveal their respective characters in their entirety.

We have with us a picture called 'Pantheon Universe' in which are grouped together in the mansion of fame all the great heroes of the western world from Adam downward. One striking feature of almost all the faces there is a settled expression of melancholy. Here and there a foppish king or a shallow Lokâyata (materialist) peeps out with a smile as though pea-cock thrones and microscopes have solved the whole problem of life. But the greater majority seem to be pondering with eyes almost glistening with tears on the sphynx questions around us and appear struck with the littleness of man, his slavery to passions, his weaknesses and vanity. Truly does Faust exclaim

I curse what'er entices
And snares the soul with visions vain ;
With dazzling cheats and dear devices
Confines it in this cave of pain !
Cursed be, at once, the high ambition
Wherewith the mind itself deludes !
Cursed be the glare of apparition
That on the finer sense intrudes !
Cursed be the lying dream's impression
Of name, and fame, and laurelled brow !
Cursed, all that flatters as possession,
As wife and child, as knave and plough !
Cursed Mammon be, when he with treasures
To restless action spurs our fate !
Cursed when, for soft, indulgent leisure,
He lays for us the pillows straight !
Cursed be the vine's transcendent nectar,—
The highest favour Love lets fall !
Cursed, also, Hope !—cursed Faith, the spectre !
And cursed be Patience most of all !

Such being the real state of earthly life, which only shallow optimism or childish thoughtlessness can prevent us from realising, the best thing for a thoughtful and wise man to do is, to put an end to himself. Of all animals, man alone has the power voluntarily to kill himself once for all; and it is on this account, that to be born as man is regarded as a great privilege and indeed considered as even superior to becoming gods. There is a nice little story in the Aitareya Upanishad of the Rig Veda, that the *Devas* when asked to enter into a cow's body and next a horse's body, declined saying 'This is not sufficient unto us', but when asked to become men they gladly did so. The one ground and in our opinion the only one on which man has the right to be placed above other animals, nay, all the rest of animate creation, is his power to commit self-murder. In point of physical frame, the senses, mind and even in point of intellect, he is outdone by several other creatures and the gods of the celestial regions above decidedly excel him in all these. But there is one privilege which is given to him and him alone in all creation and to enjoy which

all other creatures have in course of time to assume the human form and that is his power to annihilate himself.

If so, it may be said the solution of the problem of life is very easy, for it requires only a piece of cord and nail. We say yes, it is very easy and does not require even so much as that. It is in the words of a sacred book easier than closing one's eyes or plucking a full blown flower. And we would add it is even easier, for it does not require the slightest physical exertion, not even a muscle has to be moved. Though so easy, it is yet a complete solution for all the enigmas with which we are surrounded, for all the great problems which have exercised philosophers from the very beginning of the world. Suicide without the aid of a rope or a knife or poison and without falling into the sea or a river or breaking one's neck! very strange indeed, yet such a thing exists. The method for it is a very secret one handed down through a long line of dead men from eternity. To deserve it and obtain it and effectually use it, these are the only difficulties in the way, but when these are overcome, we become dead, dead once for all. Evil, sin, suffering, all these at once disappear, for the annihilation is complete. After committing suicide in the aforesaid strange way, we need not be afraid of grief and joy, even in the 'shadow land' where spirits are said to dwell without food and clothes, and heaven, hell and future life will all lose their meaning for us. No God can hence-forth punish us; there will be no judgment on us above or below, and no karma can trouble us, for we become dead, wholly dead.

But how to commit such a secure and promising suicide? Howsoever we may die, the spiritualists tell us, only the curtain drops and the scene changes, and by some mysterious machinery we are wafted into another world where the history of pleasure and pain repeats itself in another form. Pious theologians go even farther and threaten that the certain reward of suicide is a 'dungeon horrible on all sides round' flaming as one great furnace and revealing by its 'visible darkness sights of woe, regions of sorrow, doleful shades, where peace and rest can never dwell, and hope never comes that comes to all and where flows a fiery deluge fed with ever burning sulphur unconsumed', and things of that kind. Not a very fine prospect to be sure! But the authors of our books, the great sages who gave us religion are more generous and promise as a certain result of honest suicide, 'the highest wealth, the best riches, the greatest joy,' beyond gaining which they say, 'there remains nothing to gain, beyond the bliss of which there remains no possibility of bliss, beyond seeing which there remains nothing to see, beyond knowing which there remains nothing to be known'. The sage, having committed suicide, exclaims 'The mind attaining peace, I do not find even a trace of the universe in the free depths of myself, in the indescribable ocean of the bliss of self-realisation. Has it set, is it broken, is it shattered to pieces, is it dissolved, is it pounded to dust, is it swallowed up, is it gone to decay?' We must admit however that there is difference between the suicide which the theologians condemn and that which the Upanishads extol. The one is killing the body which is to coin a new word 'body-cide,' while the other is the killing the self which is the real suicide, and which consists in killing out the false sense of our being separate from Ekamevādwaitam, the One only without a second, whose glory the Vedas declare. On account of avidya, ineffable ignorance, we fancy ourselves to be finite little selves separate from Brahman, and it is this

selfhood which is, as we have repeatedly seen, the cause of all suffering, sin and evil and of all phenomena in the universe. When we kill out the self, all bonds dissolve themselves into nothing, all phenomena are realised to be illusory and vanish and we reach a place from which there is no return into the deceiving sense-world. The real suicide and the only one which wise men ought to have recourse to, is therefore killing the self which is the source of all mischief and not the body which, by avidya, is mistaken for the self. The only way of committing this suicide is by the practice of yoga under the safe guidance of a living dead man, a Jivan-mukta as he is called, one who has succeeded in killing himself. No amount of poison, nor swords, nor fire can effect this suicide which is purely a mental process and requires no physical exertion.

Ah, who can describe the glory of this suicide! Where is the language which can venture to translate the Untranslatable, to express the Inexpressible from which 'words as well as the mind turn back without being able to comprehend It.' The moment the lower self which thinks itself to be finite, enveloped in ignorance, sinful or virtuous, enjoying or suffering in a huge world which seems to be *there* already and oppresses it on all sides with limitations, the moment this self is killed, Brahman the eternal infinite immovable, causeless, perfect, pure, imperceivable, calm, free and blissful Brahman, the uplifted thunderbolt through fear of whom fire burns, sun shines, wind blows, clouds pour out rain and Death stalks upon the earth, the unconditioned Bhūma where the sun does not shine, nor the moon, nor the stars and much less this earthly fire, which yet is not darkness but the glorious Light of lights and to obtain a glimpse of whose cool moonly effulgence is to get mad after Him and long for Him as no Romeo did for his Juliet, this Brahman stands revealed. Having seen this, men forget their mortal nature and becoming sages break out in a language which we the worms of earth can hardly comprehend. Every word they speak is an Upanishad in itself, their very faces shine with a strange and unearthly brightness and they exclaim "Discard shall we the whole microcosm and macrocosm, the bodies that crawl below and the worlds that hang out above as vessels of filth"—an idea which the poet catching a glimpse of the infinite within has echoed forth as follows in a moment of divine inspiration,

What is heaven? what are ye
Who its brief expanse inherit?
What are suns and spheres.....

.....

Drops which Nature's mighty heart
Drives through thinnest veins. Depart! &c.

Now listen to what a great suicide says:

मय्येव सकलं ज्ञातं मयिसर्वं प्रतिष्ठितं ।

मयिसर्वं लयं याति तद्वत्साद्वयमस्यहं ।

अणोरणीयानहमेव तद्वन्महानहं विश्वमिदं विचित्रं ।

पुरातनोऽहं पुरुषोऽहमीशो हिरण्यमयोऽहं शिवरूपमस्मि ।

न पुण्यपापो मम नास्ति नाशो न जन्म देहेन्द्रिय बुद्धिरस्ति ।

न भूमिरापो मम बहिरास्ति न चानिलो मेऽस्ति न चांबरच ।

Everything is born of Me, everything rests in Me, everything gets absorbed in Me. I am that Non-dual Brahman. I am more subtle than an atom and at the same time very great. I am all this wonderful world. I

am the Ancient, I am the Purusha, I am Iswara. I am All-light and All-bliss.

Virtue and sin do not belong to Me. Destruction there is none for Me. Birth, body, senses and the intellect do not belong to Me. I am above earth, water, fire, air and ākāś.—(Kaivalyopanishad).

What is there higher than this?

Leaves from the Gospel of Lord Sree Ramakrishna.*

(According to M., a Son of the Lord and Servant.)

Visit to Pandit Iswara Chandra Vidyāsagar.

Place: Bâdur-bâgîn, Calcutta.

Date: 21st Sraban: The Seventh Lunar Day (Dark Fortnight of Sraban).

5th August 1882, Saturday, 4-30 P. M. to 8 P. M.

Present—Bhavanath, M., Hazra, and many others.

The Master had a great mind to see Pandit Iswara Chandra Vidyāsagar. One afternoon He was found coming in a carriage with some of his Disciples all the way from Dakshineswar to see the Pandit at his house at Bâdurbâgîn.

As the carriage came up before Rajah Rammohan Roy's house in Amherst Street, near Bâdur Bâgîn, the Master suddenly grew very serious. It appeared He was meditating upon the Holy Mother. One of the Disciples, M., did not notice the sudden change that had come over Him at the time. So when he drew the Master's attention to Rajah Rammohan's house, the latter said with some impatience, "Oh, never mind. I am not in a mood to pay attention to things of this kind."

The carriage, a short while after, drew up before the door of the Pandit's house. The Master alighted, supported by one of the Disciples. Before reaching the staircase which led to the Pandit's library, which was also his drawing-room, our Lord said to M. with some concern, "I say, do you think I should have to fasten the buttons of my jama†?"

The Disciple said, "Oh, don't trouble yourself, Lord, on that account. Things of this kind are not at all binding upon you." The Master, child-like, seemed to be convinced, for He took no further steps in the matter. He looked as teachable as a five-year-old child!

The party was then led upstairs into a room next to the landing with the door looking out towards the south. In this room the Pandit was found seated in a chair, facing the south. A table, after the European fashion, with books and papers lying about, was before him, as usual.

The Meeting.

A Disciple then announced the Master's arrival and at once introduced Him to the Pandit, who stood up to receive Him. The Master stood with His face to the West, and with one hand resting upon the table. He looked at the Pandit in silence. But his sweet, child-like, radiant face was wreathed in smiles.

There was some company present, composed of the Pandit's friends and pupils. One of them was a boy, who had come to ask for a free studentship in connection with one of the schools of which the Pandit was proprietor.

The Master in Samadhi.

Standing and thus looking on at the Pandit, our Lord, as usual, lost all sense-consciousness. He was in Samadhi.

Our Lord's love for the Pandit—He accepts for the Holy Mother the offering of sweetmeats.

After a while, taking His seat He said, as was his wont, "I want some water to drink." Thereupon Vidyāsagar made

inquiries of a Disciple whether the Master would like to take some *mithai* (sweetmeats) also, which he had just received from Hurdwan. The Disciple making no objection, the Pandit went into his inner apartments and was soon found coming back with the sweetmeats. He placed them before our Lord and the party that had accompanied Him.

The Master Recommending a Servant.

When the *mithai* was being offered to one of the Disciples, when his turn came, Vidyāsagar said, "Oh, he is a child of this house. Leave Him alone." Thereupon the Master said, "Yes, this young man is good. He is like the river *Kalgā* with an apparently dried-up bed but with an active invisible current underneath. Internally he is full of pith and marrow (*Antya-Sāra*).

Vidya (Knowledge which leads Godward).

Master (to Vidyāsagar): This day I am at last fortunate enough to come down to the ocean (*Sāgar*) itself. Up till now I came across canals, marshes, or, at most, rivers. (*Laughter*).

Vidyāsagar: Then, sir, you are welcome to take home some salt water from your ocean. (*Laughter*).

Master: No, my dear sir, you are surely not the salt ocean. You are not the ocean of *avidya* (that leads one away from God). You are the ocean of milk—the ocean of *Vidya* (True Knowledge leading God-ward). (*Laughter*).

Vidyāsagar: Well, sir, I am afraid you may say that, (*Laughter*).

Rajas (worldly activity), when harmless: Work without attachment.

Master: Yours is *sattva guna* (element of man's nature which leads to Illumination or True Knowledge). Only your *sattva* is in that phase of it which brings on *rajas* (activities of certain kinds). It leads you to the doing of good to others. Charity (*dāna*), kindness towards others (*dāyā*), are virtues which are good, if practised without attachment. So practised and with *Bhakti* they will lead to God.

Daya and the Perfect Man (*siddha*): The mere Pandit.

Master: Further, I should say you deserve being called *siddha* (a perfect man), for has not your *dāyā* (kindness to others) made you soft and tender of heart? Bear in mind potatoes and other vegetables do not get tender until they are *siddha* (well boiled). (*Laughter*).

Vidyāsagar: Please, Sir, *Kālāi bātā* (Kālāi pulse pounded to pulp) when *siddha* (well-boiled) gets hard and is by no means tender. Is it not? (*Laughter*).

Master (laughing): Well, my dear sir, you are no such thing. I say you are not a mere pandit,—dry and hard and good for nothing.

The Master on the Value of Mere Book-learning: What is Paravidya (the Highest Learning)?

"In the Almanac (*Panji*) it is mentioned that on a particular day there will be twenty *Adas** of water. With all this record you will be unable to squeeze out of the almanac a single drop!

"So the so-called learned men will talk big. They will talk of *Brahma*, God absolute, of *Jñāna Yoga*, Philosophy, Ontology and the rest of them. But there are very few of them that realise the things that they talk about.

"*Paravidyā* (the Highest Learning) is that by which we know God.

"All else—the mere *Shāsters*, Philosophy, Logic, Grammar, etc., etc., as such, only load and puzzle the mind. They are good only when they lead to the Highest Learning.

(The substance of the Bhagavat Gita.)

"In one sense there is no use going through the whole of the *Gita*.

"Say '*Gita*' '*Gita*' ten times. That is sufficient. For, said ten times, it comes to be *tyāgi tyāgi*. Now *tyāgi* means a person giving up the world—riches, honors, work with attachment, sensual pleasures—for the sake of God.

"In one word, the *Gita* says, 'Give up'.

* *Adas*—measure of capacity.

* Translated by M.

† *Jama*, a kind of coat used by Indians.

"The Ideal Sannyasin (ascetic) will give up the world both outwardly and from the mind. He will give up secular work and the fruit of all works.

"The Ideal Householder (*Grihastha*), will give up the world from the mind, i. e., he will give up the fruits of all works for the sake of *Bhakti* (Love of God) or of *Jnan* (True Knowledge.)

"Thus the substance of the *Gita* is, 'O jiva (man) love God alone—give up everything for the sake of God.'

(*The Sadhu—holy man—and his Book*).

"A holy man had a *panti* (book) with him. Some body asked him what it contained. The *Sadhu* opened the book before the man, who was surprised to find that on every page was written only the name of God—the words *Om Rama*!

(*Chaitanya Deva and a Bhakta*).

"Chaitanya Deva in the course of his pilgrimage through the *Dakshin* (Deccan) came across a certain devotee (*Bhakta*) who was in tears all the while that a *Pandit* was reading from the *Gita*. Now this devotee was an illiterate man. He could not follow a single expression from the *Gita*. Upon being asked why he was shedding tears under such circumstances, he replied 'It is indeed true that I do not understand a word of the *Gita*. But all the while that it was being read by the *Pandit* I could not help contemplating the Beautiful Form of my Lord Sree Krishna seated before *Arjuna* in the field of *Kurukshetra* and saying all those things that are said in the *Gita*. All the time I could realise, I could see before my mind's eye, my Lord Sree Krishna. This it was which made my eyes fill with tears of joy and love.'

"This 'illiterate' man had the Highest Learning, for he had *Bhakti* and was blessed with the Vision of God.

The Master on Jnana-yoga: the Vedanta or Advaita or Philosophy of the Unconditioned.

(a) *Brahma of the Vedanta—The absolute and the Unconditioned.*

Master: Well, I was talking of *Vidya*.

"But *Brahma* is above and beyond *Vidya* (the Knowledge leading God-ward) as well as *Avidya* (That which keeps all beings away from the Knowledge of God).

"*Vidya* is the last topmost step of the stairs leading to the roof. *Brahma* is the roof.

"*Māyā* is either *Vidya* or *Avidya*. Thus *Brahma* is above and beyond *Māyā*.

(b) *The Advaita Position: Brahma is nirlipta (perfectly unattached): The Problem of Good and Evil solved.*

"*Brahma* is unattached to Good or Evil. *Brahma* is like the flame of a lamp. You may read the *Bhagavata* (the Holy Scriptures) in the light of the lamp. It is equally open to you to forge a document with criminal intent in the same light.

"Again *Brahma* is like the serpent. What does it signify if the serpent has poison in its fangs? The serpent is none the worse for it. The poison does not cause its death. It is poison to other creatures whom it may happen to bite.

"Much in the same way what misery, what sin, whatever evil we find in this world is misery, sin and evil only relatively to us. *Brahma*—God Absolute—is above and beyond all these things.

"Evil in creation is not evil to *Brahma* (the Unconditioned) any more than the venom in the fangs of the serpent is venom to the serpent. *Brahma* is above and beyond Good and Evil.

"Yes, that Being is perfectly unattached. He is not to be judged by any human standard of Good and Evil. His sun sheds light equally on the evil and the good.

(c) *The Advaita Position: Brahma is Unspeakable*

(*Argapadesyam*).

"Everything—the *Sastras*—even the *Vedas*, the *Puranas*, the *Tantras*—all Holy Books—have with one sole exception, become mere *Uchchishtha* (like leavings of food); having been given expression to by the mouth and having thus got defiled. That one Exception is *Brahma*. For when you read the

Vedas and other Holy Books you must use the vocal organs and thus cause them (the *Sastras*, etc.) to be in touch with the mouth, so to speak. Thus they have all been defiled (*Uchchishtha*) like leavings of food. But there has been as yet, in this world, no created being who has been able to give proper and adequate expression to *Brahma*. He is not only not capable of being expressed by word of mouth but also not conceivable by any stretch of the intellect. Thus *Brahma* alone is not *Uchchishtha* (defiled by the mouth), so to speak.

Vidyāsāgar: I must say, here is, indeed, something that I learned to-day. '*Brahma*' is the One Substance that has not been made *Uchchishtha*!

Master: Yes, that is so. *Brahma* is not a Being conditioned by anything—time (*Kala*), space (*desa*), the law of causation (*nimitta*), etc. How can you give expression to Him by any word of mouth?

Brahma beyond all predication: The Vedas and Brahma: Suka Deva and Brahma Jnan.

"*Brahma* is again like the Unfathomable Ocean. Nothing can be predicated of Him—the Being beyond the bounds of Relativity—Unconditioned and Absolute! The last feeble attempt at describing this Being—the attempt made in the *Vedas*—is to call Him by the name of *Anandam* (Bliss Everlasting)!

"If you are asked to describe the ocean, you stand with your mouth wide open, and can only stammer out, 'Oh, what a lot of waves, what a thundering sound, incessant and eternal!' That is all!

"The utmost that *Suka Deva* and *Mahapurushas* like him could do was to see and to touch the water of this immortal Sea, and taste a bit! Had he gone down into the Sea, he would have been merged in it never to have come back into this world any more!

(d) *The Advaita Position: The Great Mystery Unfathomable by Conditioned Knowledge:*

The pride of Knowledge: Condemned:

Parable of the Ants and the Mountain of Sugar.

"Once upon a time some ants came to a mountain entirely made of sugar. The ants of course, had no idea that it was such a big mountain. They ate up a few particles of the sugar and were filled. Then they took each a particle or two—which they wanted to carry home. As they went their way they thought that next time they would be able to remove the whole thing, meaning the whole mountain, to their place of habitation!

"Such, alas, is the condition of man! It is given to some few, indeed, to realise the Supreme Being. But, unfortunately, it very often comes about that many run away with the idea that they have fully known, fully enjoyed communion with, fully realised that Being!

"The sugar mountain seems to be all but carried home by the ant; for is it not filled and satisfied with its meal? Thus too the self-deluded Rationalist! He is satisfied with his ounce of Reason. Ergo, he comprehends *Brahma*!

"People talk glibly of the Infinite, the Absolute, the Unconditioned, as if they have a conception of It all!

"*Suka Deva* and others like him were at best ants of the larger sort. If we say that they were able to eat up eight or ten particles of the sugar, we have said enough in their favour.

"It is as much absurd to say that *Brahma* (God Absolute) has been known and comprehended by any body as it is absurd to say that a mountain of sugar, as big as the *Himalayas*, has been carried home by some ants to be eaten up.

(e) *The Advaita Position: The Goal of the Vedantin:*

(*The Ego Undifferentiated and the Ego Differentiated*).

"The union between the Undifferentiated (*Brahma* or the Universal Soul and the Differentiated (*Jiva* or the individualised Soul) is the goal of the Vedantin.

(*Nirvikalpa-Samādhi: The Parable of the Salt-Doll*).

"Once upon a time a Doll made of salt went up to the sea with a view to measure its depth. The Salt-Doll had a sound-

ing line and lead in its hand. It came to the edge of the water and looked on at the Mighty Ocean that was before it. Up to this point it went on to be the salt-doll that it actually was, keeping an individuality of its own. But no sooner did it take one step forward, put its foot in the water than it became one with the Ocean—lost—entirely lost to view! Every particle of the salt-doll now melted away in the sea-water. The salt of which it was made had come from the ocean, and behold, it came back once more to get reunited to the original salt of the ocean.

"The 'Differentiated' once more became one with the 'Undifferentiated.'

"The human soul is the Salt-Doll—the Differentiated Individualised Ego. *Brahma*, the Absolute, the Unconditioned—is the Infinite Salt Ocean—the Undifferentiated Ego.

"The Salt-Doll could not come back and tell of the depth of the Mighty Ocean.

"This is he who is fortunate enough to realise *Brahma* in the unfathomable depth of *Nirvikalpa Samādhi*, Undifferentiated as He is, He comes not back out of that depth to tell the world the nature of *Brahma*—God Absolute and Unconditioned.

"For if it be ever possible, my Mother willing, for the Salt-Doll to come back differentiated again, it must speak in terms of the *Finite*—in the language of the Differentiated. It must behave as an inhabitant of the relative phenomenal world.

"This is why the Great Mystery defies all attempts at explanation. The Absolute and Unconditioned cannot be stated in terms of the Relative and the Conditioned. The Infinite cannot be expressed in terms of the Finite."

Brahma beyond all Predication: Parable of the Vedic Father and His Two Sons.

"A certain father had two sons. When they were of age he wished to put them into the first stage of life—that of the *Brahmacharin*. To this end they were placed under the care of an *Acharya* (preceptor) and with him made to go through the *Vedas* and other Holy Books.

"In this way, there passed some days. The father was now anxious to see how the young men were getting on with their studies. He sent for them and asked whether they had read the *Vedānta* (or *Upanishads*) which purport to teach the Highest Knowledge to the aspirant. The sons replied that they had.

"Father:—So, my boys you have read up the *Vedānta*! Well, do tell me what sort of a Being is *Brahma*.

Eldest son (quoting the *Vedas* and other *Sāstras*):—O Father, *Brahma*, is not capable of being expressed by words known by the mind.* O he is so and so. I know it all. (Here quotes texts from the *Vedānta*.)

Father:—Very well, that will do. So you have known *Brahma*! You may go about your business. Now, my boy, let me hear what you have got to say. What sort of a being is *Brahma*?

"The second son to whom this question was put hung down his head and sat quite mute. Not a word fell from his lips. Nor did he make any attempt to speak.

"He continued in this state for a long time.

"The father thereupon said 'Yes, my boy, you are after all right. Nothing can be predicated of *Brahma*, the Absolute and the Unconditioned. No sooner do you talk of Him one way or the other, you state the Infinite in terms of the Finite, the Absolute in terms of the Relative, the Unconditioned in terms of the Conditioned! Your silence is more eloquent than the recitation of a hundred *slokas* (text) and the quoting of a hundred authorities.'

(f) The Advaita Position: Realisation: Brahman is the One Substance to be realised—not described or known.

The sign of True *Brahma Jnan*:—cessation of *Vichara*: after *Jnan*.

Parable of the *Cancha Ghee* and the *Packa Ghee*.

"Yes the *purna-jnani* (he who is full of *Brahma-jnan*) ceases to have anything to do with *vichara*, i. e., talking for the

purpose of realising *Brahma* by discrimination of the Real from the Unreal.

"How long does the *ghee* (clarified butter) in a pan set over a hot oven go on making a noise? Why, so long as it does not get to the right degree of heat so as not to have any trace of water left.

When the *ghee* is *cancha* (not sufficiently hot) it gives those well-known sounds (*kal kal*).

"The *packa ghee* (*ghee* melted to the right temperature) not making any noise is he who has got *Brahmajnan*—that is, who has truly realized *Brahman*.

"The *cancha ghee* is the aspirant for knowledge. The water with which it has got mixed must go off by its being set over the fire. This is the *ahamkara*—the ego or self which gets very clamorous in the process of being got rid of. As soon as this *ahamkara* is shaken off, it is *packa ghee*. No noise, no clamour!

"At the same time the impurities all settle down upon the bottom of the pan. Worldliness or attachment to *Kāminī* (woman or carnality) and *kanchan* (gold) and their attendant evils (sensuality) work with attachment, etc., are the impurities.

"Again, the *purna jnani* (perfect or true *jnani*) is like the pitcher of water filled to the brim. When the pitcher is being filled in, it gives a gurgling sound (*bhak, bhak*). As soon as it is filled up, the sound ceases altogether. The sound is *vichara* leading up, my Mother willing, to *Brahma-Jnan*. The sound tells us that the pitcher has not been filled up. *Vichara* too proves that the Goal has not been reached.

"The bee buzzes so long as it does not settle down on the flower, and begin to drink of the honey. As soon as it tastes the honey all buzzing is at an end."

Is Vichara possible after Brahma-Jnan?

"The question now arises, how do we explain the relation between a *Siddha* (perfect) *Guru* (preceptor) and his disciples? The *Guru* must talk with a view to drive away the ignorance of the disciple. This is *Vichara*. This *Vichara*, however, does no harm.

"The *ghee* in a pan set over the fire when melted to the right degree of heat has no doubt ceased to give any sound. But throw in a *cancha luchi* (i.e., a *luchi* not fried in the hot melted *ghee*.) The result is that the *packa ghee* in contact with the water in the *cancha luchi*, once more begins to give off sounds. The sound goes on, so long as the *luchi* is not *packa* (i.e., not sufficiently fried and made ready for eating.)

"The *cancha luchi* is the disciple. The sound which *packa ghee* (the *guru*) gives the second time, is the *vichara* which the *Guru* is called upon to make in order that the disciple might be brought into light. The cessation of the sound tells us that the *Guru* has stopped *vichara* as soon as the disciple has been illumined. For he (the *Siddha Guru*) is already placed far above all *vichara*."

(g) The Advaita Position: The Higher Self (Atman) alone knows the Higher Self (Atman).

True meaning of God Unknown and Unknowable.

"The result of the foregoing position (e) is that the Higher Self (*Atman*) alone knows the Higher Self (*Atman*). The *Bodhasvarupa* (He, the Knowledge Absolute) is capable of being realised by *Bodha* (Him, the Knowledge Absolute) alone.

"Chaitanya alone can know (realise) *Chaitanya*.

"The 'Differentiated' Soul (*jiva*) so long as it goes on to be differentiated and works on the lower plane cannot as such realise *Brahma*.

"The Undifferentiated (*Brahma* or the *Suddha Atman*) alone realises the Undifferentiated.

"This is the true meaning of the expression 'God Unknown and Unknowable.' *Brahma* is known to the *Suddha Atman* or, what is the same thing, to *Brahma*, the Undifferentiated."

(h) The Advaita Position: Maya is unreal.

Vedānta Philosophy interpreted by the school of Sankara.

"All differentiation takes place in the domain of *Maya*. In other words *Maya* causes the differentiation. It ends with the cessation of *Maya*.

**Arang-manasa gocharam*.

"All the facts of the Universe—every object, every phenomenon that comes under Creation, Preservation and Destruction,—under Body, Mind and Soul; under waking, dreaming, having dreamless sleep; even under meditation (*Dhyana*) etc., etc., all come under Maya.

"All these are looked upon as *Mithya* (unreal) by those that interpret the Vedanta philosophy after *Sankara* and the like. These interpreters are called *Jnanis*.

"According to these *Brahma* is *Satya* (real) *Jagat* (the universe) is *Mithya* (unreal.)

"*Mithya* means unreal, i.e., when looked at from the point of view of the Absolute. To the Absolute or the Undifferentiated, the *Jagat* (universe) and *Jiva* (man and other creatures) are unreal, for the only Reality is the Absolute.

"When *Maya* is realised as unreal, the *Aham* (the differentiated ego) has been completely shaken off or effaced, so to speak. There is no trace of that *Aham* left behind. It is perfect *Samadhi*.

"It is absurd to say 'the *Jagat* (world) is unreal' so long as we remain convinced, that we ourselves (our *Aham*) are real! A person who has not realized *Brahma* cannot realise that the world is unreal.

"On the other hand a Mahapurusha (saint) returning from *Samadhi* to a lower spiritual plane gets back. My Mother willing, his *Aham*—his differentiated, attenuated though purified ego.

"Getting back his ego the Saint is thrown once more upon the world of relativity. So long as his ego is real to him (real relatively), the world is real too, and *Brahma* is unreal (unreal relatively)!

"He with his differentiated ego restored to him, perceives *Maya* as real. Only the ego being purified by God-Vision, he sees the *Jagat* of *Maya* (phenomena of the universe) as manifestations to Sense of *Brahma*, the Absolute.

"He also sees *Maya* as either *Vidya* or *Avidya*.

"*Vidya-Mayu* leads Godward. To this belong *Viveka* (discrimination), *Vairagya* (non-attachment), *Bhakti*, *Prema* (Love of God) etc. *Avidya* leads away from God. To this belong *Kamini* (carnality), *Kanchan* (riches, honors, work with attachment, etc.)"

(a) **Vijnan or knowledge with thorough Realization—Adwaitism with an addition—Realization of Saguna as well as Nirguna *Brahma* :**

The Reconciliation between the Advaitist (Absolutist) and the Dvaitist (Dualist) : The Vedanta Philosophy and other interpretations : The Saguna Brahma (Personal God), realised as such : Maya as understood and realised by Vijnanis.

"*Vijnanis* are they who have realised *Brahma* in *Samadhi* (1) as impersonal or the Undifferentiated, and (2) as God Personal.

"*Vijnanis* have realised that *Brahma*, the Absolute and the Unconditioned it is Who causes this differentiation (*bheda*) namely, God (*Isvara*), *Maya*—*Jiva* (soul) *Jagat* (universe)."

"They have seen God, *antare* and *bahire* (both within and without) and have received this Revelation from Him direct. God (Personal) has said to them "I am the *Brahma Nirgunam* of the *Upanishads*, realised in *Samadhi*. I have caused this differentiation. I am the origin of the twenty-four tattvas—of *Jiva* and *Jagat*."

"*Brahma* causing this differentiation, (i.e., the Personal God) they call *Sakti* or *Maya*.

"*Brahma* causing this differentiation—creating, sustaining, destroying† has manifested Himself in various forms to *Bhak-*

* *Vedanta Philosophy* of the School of *Sankara* speaks of this *bheda*.

† The categories into which the Great First Cause (Personal God) has differentiated. They are the *Pancha bhuta* (the five gross elements), the five *Jnanendriya* (sense organs), the five *Karmendriya* (organs of action) e.g., hands, feet etc., the *Tanmatras* (subtle elements), *Manas*, *Buddhi*, *Ahankar*, *Prakriti*.

Compare Revelations in the Vedas :—*Sukamayata bahusyam*

‡ *Janmadyasya yata*, *Brahma Sutra*.

las (those that seek the Personal God alone) as well as to the *Vijnanis*, as a Person with the three *gunas*, *Satwa*, *Rajas*, *Tamas*.

"The *Sattwa Guna* (material) of the Divine Person preserves, the *Rajas* creates, and the *Tamas* destroys. These three *gunas* are in the Divine Person. But He is not in them. He is quite unattached."

The only Proof of God. Impersonal or Personal : Revelation.

"The *Vijnani*, with his Soul (his Ego) purified has thus seen God—i.e., the Personal side of *Brahma*, as well as the Impersonal. He has heard His voice both within and without him. Not only so. He has talked to Him. He has ministered unto Him as Father, Mother, Son, Wife, Servant, Brother, etc.

"According to the testimony of these Perfect Men—these *Vijnanis*—therefore, *Maya** or *Sakti* is not an illusion, but the manifestation to the differentiated but purified ego of a Real Being as a Person Who has caused, or more philosophically speaking, from whom have been evolved the human soul and the soul of every created being, as well as this Universe.

"This testimony is infallible because based upon Revelation.

"The Lord revealed Himself unto the *Rishis* as both Personal and Impersonal. Such Revelation is made from time to time for the salvation of Mankind as well as the delight of *Bhaktas*."

(b) **Vijnan or Knowledge with Thorough Realization—Adwaitism with an addition—Realization of Saguna as well as Nirguna *Brahma*.**

A Distinction drawn between Brahma and Sakti (Maya).

"When the Supreme Being is thought of as *Nishkria* (Inactive)—neither creating, sustaining nor destroying, I call Him by the name *Brahma* or *Purusha* (the Male Principle.)

"When I think of him as Active—Creating, Sustaining, Destroying, etc., etc., I call him by the name of *Sakti* or *Maya* or *Prakriti* (the Female Principle)."

(The Use of Analogies.)

"Analogies indeed do not go on all fours with the things to be made clear by them. They are at best one-sided (*ekadesi*) being intended to clear up one particular phase of an unknown thing and bring it out from obscurity.

"Illustration : 'He is a tiger' does not mean he is a tiger in every respect even to the head, the teeth, the claws, the tail. It is not the meaning that he has claws or a tail like a tiger. The meaning is simply that he is fearful-looking.

"No analogy can be perfectly satisfactory to explain the relation between *Brahma* and *Sakti*, the Impersonal and the Personal God. It is a thing to be realised.

"Yet as analogies enable us to catch a glimpse, however faint, of the real state of things regarding matters spiritual which go beyond the bounds of sense-consciousness, I will try to set forth this position by analogies."

"*Brahma* and *Sakti* (the Impersonal God and the Personal) are One (*Ahheda*).

"But really the distinction between *Brahman* (God Inactive) or Impersonal God and *Sakti* (God Active) or Personal God is a distinction without a difference.

Brahma and *Sakti* are One, (*ahheda*) just as 'fire' and its *dahika-sakti* (burning power) are one. You cannot conceive the fire apart from its power of burning.

"*Brahman* and *Sakti* are One, just as 'milk' and the 'whiteness of milk' are one. One cannot conceive the milk without the whiteness.

"*Brahman* and *Sakti* are One, just as a gem (*mani*) and its brightness (*jyoti*) are one. You cannot conceive a gem without the brightness (*Jyoti*).

"*Brahma* and *Sakti* are One, just as a serpent and its *tiryak-gati* (movement in a crooked line) are one. You cannot conceive the serpent without its *tiryakgati*."

*The *Maya* or *Sakti* spoken of by our Lord is identical with the *Saguna Brahma* of the *Upanishads* and is almost entirely so with the *Isvara* of the *Advaita* philosopher.

Vijnan or Knowledge with Thorough Realization of Sakti. Is God partial? Are all men equal?

Master :—" As I have already said, *Brahman* Differentiated (the Personal God) creates, preserves and destroys. She has made Herself manifest as *Idya Sakti* (powers leading Godward) and as *Avidya Sakti* (powers or phenomena leading away from God). Manifestation of this *Sakti* varies in varying centres of activity. In men, as well as in other creatures, this *Sakti* varies. For Variety is the law,—not Sameness."

Idyasaagar :—" Is it then the case, sir, that he has given unto one man greater powers than to another? Is the Lord partial to a select few?"

Master :—" Well, I am afraid you must take the facts of the universe as they are. It is not given to man to see clearly into the ways of the Lord."

" As *Vidhu* (the Omnipresent) He exists in and through all creatures,—in and through all things (*Sarvabhuta*)—even in the smallest of His creatures, the ant for instance. Yes, God is immanent in all His creatures. God is in the ant. But the fact remains that these creatures do vary in their powers (*Sakti*).

" If that were not the case, how is it that one man is very often a match for ten men and beats them? We all know how another would run away before those ten men, nay before a single individual more than his match."

" As in the Physical, so in the Moral world. So too, in the spiritual world. Morality varies. There are different degrees of Spirituality."

" Look here. Allow me to put it to you, what is it, that you enjoy the respect of all, far more than many other people? Surely you don't mean to say that you are a phenomenon, that you have got a couple of horns standing out from the front of your head and that therefore people come to see you." (*Laughter*.)

" No. Variety is the Law * and My Divine Mother is the One Being manifest as many. Herself of Infinite power (*Ananta-Sakti*), she has differentiated into *Jiva* (living creatures) and *Jagat* (all things of the universe) of varying powers, physical, intellectual, moral or spiritual."

" And my Divine Mother is no other than the *Brahma* of the *Vedanta*.

And the Master Sang.

PSALM.

My Divine Mother : Omnipotent, Unknown, Unknow-able.
Is there any body who knows *Kali*, my Divine Mother, She who is the Consort of *Kala* (*Siva* or *Brahma*, the Impersonal) ?

Even the Six Schools of Philosophy do not get a sight of Her.

1. The *Jogi* always meditates upon Her at the ' *Muladhar* ' † and at the ' *Sahasrar* ' ‡

There go about a *Hamsi* (goose) and a *Hamsa* (gander) in this wilderness of lotus, and these associate with each other. *Siva* is the *Hamsa*, and *Kali* is the *Hamsi*.

2. My Divine Mother *Kali* is the most beloved of *Atmaram* (*Siva*) much as *Sita* is the most beloved of *Rama*.

It is *Kala*—*Siva* or *Brahma*, the Impersonal, that knows the greatness of *Kali*, my Divine Mother—greatness which is hidden from the view of ordinary beings. Who else can know to such an extent?

3. My Divine Mother gives birth to the Universe—now think of Her greatness!

* Compare Revelations in the Vedas: *Vichitra Sakti Purushah puranah*.

† The *Muladhar* is the first Lotus with four petals in which the *Jogi* meditates upon *Siva* and *Sakti* (God Impersonal and Personal) as manifest in their glory. It is the root of the *Sushumna* in the Spinal Cord.

‡ The *Sahasrar* is the lotus with a thousand petals which is the goal of the *Sakti* waked up by the *jogi* at the *Muladhar*. When the *Sakti* reaches the *Sahasrar* and gets united to *Siva* or *Brahman* (the Impersonal God) the result is *Samadhi* in *Brahma-Gnan*.

She appears in Her Majesty in each *ghata* (finite being) as individuals, just as she pleases. She is *Ichhami* (gets her own way).

4. Says *Prasad* (the Psalmist) to think that one can know Her is to think that one can swim across the Great Mighty Ocean. People will only laugh at the idea!

I understand this well enough—by the mind—but alas! my heart (*prana*) will not see this. It is a dwarf that must aspire to get at the Moon.

The Master in Samadhi.

At the end of this song our Lord was once more found to be in that Indescribable Region of *Samadhi*. The sweet angelic Voice became still. The outer eyes became fixed and steadfast. The inner eye looked within and beheld the Vision of Glory! There was just as much of the *Aham* (the self) left, as brought the Soul face to face with the Divine Person, our Lord's and our Holy Mother. The Blessed vision our Lord enjoyed for a while. His face shone with a heavenly lustre and at last broke into smiles. Half returning to the plane of consciousness our Lord said—' Yes, my Holy Mother is none other than the *Brahma* † of the *Vedanta*. She it is, to whom the six systems of philosophy (*Shad Darshana*) with all the learned disquisitions that are in them, furnish no clue.

(c) Vijnan : The Great Revelation and the New Philosophy : The Omnipotent Mother :

" *Aham* (the differentiated Ego) being taken away by my Mother, there follows the realisation of *Brahma* in *Samadhi* and then it is *Brahma* (the Impersonal God)—not the *Jiva*—that realises *Brahma*.

" With *Aham* (the Ego) purified and as such retained, the seeing (or realisation) of *Sakti* (the personal God) or any of Her Manifestations is possible by Her Grace—manifestations, such as *Sreekrishna*, *Chaitanya Deva*, and other *Avatars* (Incarnations) etc., etc.; even men, women, children as incarnations; all living creatures; nay, all the twenty-four *Tatvas*.

" It pleases my Mother *Sakti* (or Personal God) to efface the self (*Aham* or ego) in *Nirvikalpa Samadhi*. The result is *Brahma Jnan* (realisation of the Impersonal God in *Samadhi*).

Sometimes it pleases Her to keep that self on in Her devotees and then to appear before them (as a Personal God) and talk to them.

(d) Vijnan : Realization of Saguna as well as Nirguna Brahma.

Revelation Versus Reason :

The Personal God how proved : The Impersonal God how proved.

" The Key to *Brahma Jnan* is with the Divine Person alone, the *Saguna Brahma* of the *Upanishads*, the Personal God of the *Bhaktas*.

" The power of discrimination (*Vichara*) upon which the *Advaitist* Philosopher relies comes from Her, my Divine Mother (Personal God).

On the other hand, prayer, meditation (*Dhyan*) devotion, self-surrender are all derived from my Omnipotent Mother.

" Again, in the third place, the *Brahmajnani* in *Samadhi* is sometimes kept on in that state and sometimes not. Who keeps him on in that blessed state? Who brings him down to the lower plane of sense-consciousness? Why, it is the Divine Person, my Holy Mother. ‡

Such a person cannot be unreal. She is the Personal Side of the one Reality, *Brahma* of the *Vedanta*. Yes my Mother has declared unto Her children, ' I am ' ; ' I am the Mother of the Universe ' ; ' I am the *Brahman* of the *Vedanta* ' ; ' I am the *Atman* of the *Upanishads* '.

" Thus the Personal God reveals Himself. Revelation is the proof of His Existence.

* Compare Revelations in the Vedas ; *Devi-Suktam*—Itig Veda Samhita. Also *Kenopanishad*, 14 et seq.

† ' *Atmuni Chaivam Vichitraschahi* ' :—*Brahma Sutras* 28, 1, II.

‡ *Devi Suktam* : *Rig Veda Samhita*.

"Again the Impersonal (undifferentiated *Brahma*) is revealed by the Personal God, i.e., the Personal Side of *Brahma*. The *Samadhi* saint cannot say anything about *Brahma*. Like the Salt-doll getting into touch with the Almighty Ocean he is lost! Nor can he, coming down from *Samadhi*, say anything about *Brahma*! Once differentiated, he is mute as to the undifferentiated. Once in the relative world his mouth is shut as to the Absolute and Unconditioned.

"My Mother (the Personal Side of *Brahma*) says 'I am the *Nirguna Brahma* of the *Upanishads*."

"Thus too Revelation is the only proof of Impersonal God.

"However one may describe *Brahma*, one must throw one's *Aham* (the differentiated ego) into the description. His *Brahma* is at least covered, so to speak, by this *Aham*.

"We, surely with our feeble powers of *vichara* (Ratiocination and Induction) we cannot lay hold on the Absolute. Hence Revelation, not *vichara*! Inspiration not Reason."

(e) *Vijnan*: The Great Revelation and the New Philosophy.

(*Adwaitism* with an addition). *Rupa or Spiritual Forms of the Deity. Reconciliation of Jnan and Bhakti continued.*

"The manifestation of the Personal God is often a spiritual Form which is seen only by the purified human soul (the *Bhagavati Tanu*).^{*} In other words these *Rupa* or Forms are realized by the organs of spiritual Vision, belonging to that Spiritual body which is derived from the lord.

"It is not every body but the perfect man alone that can see those Divine Forms through the Grace of my Mother.

(*Jnan and Bhakti reconciled*)

"Here is a *Pauranik* *itihasa* which reconciles *Jnan* and *Bhakti*: Once *Ramechandra*, (God Incarnate) said to his great *Bhakta* (devotee) *Hanuman*—'My Son, tell me in what relation you regard Me, and how you meditate upon me.'

The *Bhakta* replied "O *Rama*, at times, when *dehabuddhi* (the conviction 'I am the body') clings to me, I worship Thee as *Purna* (the One Undivided God). Then myself I look upon as *amsa* (part of Thee) a fragment, as it were, of Divinity. At other times I meditate upon Thee, O *Rama*, as my Divine Master, and think myself as Thy Servant. When, however, I am blessed, O *Rama*, with *tattva jnana* (*Brahma jnana*) I see, I realise that I am Thou and Thou art me.'

"*Hanuman* meant that after *Brahma Jnana* in *Samadhi* his *aham* (the 'I') was merged or lost in *Rama* (by which he meant the Undifferentiated God, Ego, Absolute and Unconditioned)."

(Water to Ice—Ice to Water).

"Again suppose there is an Infinite Expanse of Water—water above, water beneath, water in all directions.

"Portions of the water we may imagine get solidified, that is, changed into ice by contact with cold.

"Again, suppose that this same ice is exposed to heat. The result would be that the solid ice is liquified. It is changed into water once more.

"*Brahma* is this Infinite Expanse of water. The portions of this water that are changed into ice are the spiritual Personal Forms of the Deity. The cold is the *Bhakti* of the Devotee, his love, his devotion, his self-surrender. The heat, again, is *Jnan-Vichara* (discrimination between the Real and the unreal Phenomenal Universe) leading up to *Nirvikalpa Samadhi* and the total effacement of the self which says "I" "I".

"To a *Bhakta*, the Lord manifests Himself in various Forms. To a person that reaches, My Mother willing, to the height of *Brahmajnan* in *Samadhi*, He is the *Nirguna Brahma*† once more—*Nirākāra* (Formless) Unconditioned."

"Herein is the Reconciliation between *Jnan* and *Bhakti*."

* The *Bhagavati Tanu* is much the same as the *Karana Sarira* (the third body of the *Vedanta*.)

† Compare Revelations in the *Vedas*. *Vikaravartichā tathāhi Sthitimaḥa*.—*Brahma Sūtras*: 19. 4. IV.

(g) *Vijnan*—(the great Revelation and the New Philosophy). - -

What is the External World? What is creation? Identity of God, Soul and Nature.

"To him to whom it has been given to realise the *Nirguna* and the *Saguna Brahma* (the Impersonal-Personal God) it has been revealed that the twenty-four *tatwas* (taking in the External World) have all been derived from the Holy Mother.

"Be it known that my Holy Mother is both One and Many and the *Tat* (It) beyond One and Many. She has not only differentiated into the Ego within man but also into the other various *Tatwas* (the five gross elements, the five subtle elements, etc., etc.) and therefore into the External World.

(h) The Greatest Revelation and the New Philosophy. *Vijnan*—What does it add to the *Adwaitist* Philosophy?

"The *Adwaitist* position, viz., *Brahma* is God Absolute and Unconditioned must be accepted in its entirety because first, *Brahman* has been realized in *Samadhi* and, secondly, because *Brahma* has been revealed by my Mother, as the Unconditioned that may be realized in *Samadhi* alone, and as being the Impersonal Side of Her own Self.

"Let not the so-called 'Adwaitist Philosopher' however, say 'My position is the only correct, rational, tenable, position. Those that believe in a Personal God are wrong. The Personal God is a myth. The Personal God has no power* to give *Mukti* (Liberation of the Soul) etc, etc.'"

The problem for the philosophical *Adwaitist*: How can the perfect Soul (the *Atman*) be led to think that He is imperfect (*Jiva*).

"The philosophical *Adwaitist*, so long as he relies on his unaided powers of reason, answers this question by saying "I do not know how this delusion (viz: the face of the differentiation into (*Jiva* of the Undifferentiated *Atman*) has taken place.

"The answer which Revelation gives is conclusive.

"My Mother (the Personal side of *Brahma* says:—'It is I, the *Brahma* of the *Vedanta* that have caused this differentiation.'

"So long as you say 'I do know' or 'I do not know' you look upon yourself as a person. Being a person, you must take these differentiations as facts—not delusions.

"My Divine Mother says again. It is only when I efface all *aham* (personality) in you that the Undifferentiated (My Impersonal Side) may be realized in *Samadhi*. And then it is all silence about delusion or no delusion, fact or no fact, knowing or not knowing. This is *Brahma-Jnan*."

The Great Revelation.

First Addition: Necessity of a Personal God.

"Till then there is the 'I' in me and before me my Mother (the Personal God) Almighty, Revealing Herself to Her children, through various Formst of Glory, and through the *Avatars* (Incarnations) *Sreekrishna*, *Chaitanya Deva*, etc., and manifesting Herself as the twenty-four *tatwas*, as *Jiva* (living creatures) and *Jagat* (the cosmos).

"Yes, it is owing to Her power, (*Mahāmaya*) that no created being can get rid of this *ahamkar* (the self which says 'I' 'I' in all created beings) and which makes him of the world worldly.

"In the second place, it is She my Divine Mother, Who teaches *Bhakti* (love, devotion, prayer and self-surrender) to the devotee, and thus changes his *ahamkar* of the world into the *aham* of *Vidya* making it thin like a line, a length without breadth.

"Lastly, look at Her Omnipotence! If it pleases Her, She may take away the last trace of this *ahamkar* from any created being and bless him with *Brahma-Jnan* (the knowledge of *Brahma*, God Absolute and Unconditioned.) This result

* See interpretation by *Sankara* and other Philosophers of his *School of Brahma Sūtras* IV. S-7 14.

† *Sohkamayata Bahusyam*—*Sruti*.

is come to by the differentiated ego, being merged or lost, by Her Grace, in the Undifferentiated Ego—the Atman or the Brahman. "You cannot shake off your *aham* (the self). Even the Atman—those that realized Brahman in Samadhi, would come down, my Mother willing, to a lower plane and have just sufficient self (*aham*) left to hold communion with the Personal God.

"Is it not difficult to keep incessantly to the highest note of the gamut?"

"So long as you are a person with an *Aham* or individuality of your own, God will, if it so pleases Him, manifest Himself to you as a person.

"Nor can you conceive, think of or perceive God otherwise than as a Person, so long as you are a person. Such is the constitution of your self (both *Sukshma Sarira* and *Karana Sarira*).

(The Advaitist and ordinary men).

"The goal of the Advaitist is the merging of the *aham* (conditioned ego) in Brahman (the Unconditioned.)

(Ordinary men).

"This is not meant by my Divine Mother for every body. For with the majority of mankind the *aham* is a thing which, cannot be shaken off in this life, or any other life in the near future.

"Thus they (ordinary men) must, so long as they cannot attain to Samadhi, meditate upon, commune with, the Personal God (i.e., the Personal side of Brahman). For sages and the *Sutras* and Revelation all agree in assuring us that the Unconditioned does manifest Itself to man—both within him and without him—as a conditioned Being, the Impersonal as a Personal God.

"These personal Manifestations are by no means less real, but infinitely more real than the body or the mind or the external world.

"Hence say the Vijnani, 'the Necessity of a Personal God.'"

Vijnan : The Great Revelation :

The Second Addition : The Identity of the Divine Mother (the personal God), Jiva (Soul) and Jagat (Cosmos).

"It has pleased my Divine Mother to have, in the course of *Srishti* (Creation or evolution), become not only my (individualised) self but also the external world.

"To him alone who comes down from Samadhi to the plane of sense-consciousness is left a thin self (like a line—a length without breadth)—just sufficient individuality to retain only the Spiritual Vision (*Dirya Chakshu*). This enables him to see *Jiva* and *Jagat* (the world) as well as himself as my Holy Mother manifesting Herself in these different multifarious Forms (*rupa*).†

"This Vision of Glory of my Holy Mother manifesting Herself in the course of *Srishti* as the twenty-four *tatvas* including the external world as well as the internal, is a vision not given to everybody to see and enjoy.

"The Perception of this vision is granted to the Vijnani, to him alone who has realised the Nirakar Brahman (the Formless Impersonal God Absolute and Unconditioned or Nirguna Brahman) in *Jada*† Samadhi and the Sakar (the Personal God with forms or Saguna Brahman) in *thebna*† Samadhi."

* Corresponding to *Si* of the European musical scale.

† *Prakritichat Pratiya drishtant-inurodhat*, *Brahma Sutras*, 23. 4. 1.

Abhidhyopa desaccha *Brahma Sutras*, 42. 4. 1.
Sohkamayata Rushasyam *Sruti*.

‡ *Jada Samadhi* i.e., Samadhi in which the body, gross and subtle, has no sense-consciousness. This expression was applied by our Lord to the *Nirvikalpa* or *Asamprajnata Samadhi* of the Philosophers and *Chetana Samadhi* to the *Savikalpa* or *Samprajnata Samadhi* (Samadhi with a higher consciousness) of the Philosophers. see *Patanjali Sutras* and *Vedanta Philosophy*.

Vijnan : The great Revelation : Third Addition : The Omnipotent Mother and Karma : Can the Saguna Brahman give Brahman-Jnan ?

"Yes, even the Jnani, who loses his self in Samadhi and becomes one with Brahman and thus realizes Brahman is forced by some Unseen Power to come down to the lower plane of sense-consciousness.

"Who is this Unseen Power? This question brings Us to my Omnipotent Mother, (the Divine Person), who alone has it quite within Her power, to both keep the *Ahamkar* and in Samadhi to efface it.

(Karma).

"The purely Advaitist Philosopher says it is Karma,—previous works or works in previous incarnations—which causes the Samadhi-saint to come down to a lower plane.

"Of course so long as there is the *Ahamkar* (the self or ego), there is both the agent (*karta*) and the work done (*karma*). There is alike the Cause and the Effect. Not only that. There are as facts, also the millions of *Jiva* (living creatures) and *Jagat* (the cosmos) with the twenty-four *Tatvas*, Time past, Time present, Time future, Previous births, Future births and all other differentiations.

"But if there are these differentiations taken as stubborn facts, there is also the Almighty Differentiator, My Divine Mother, the Personal God, the Saguna and Brahman of the Vedanta.

"This position is yet, made more strong, by Revelation. For my Divine Mother says *It is I who have caused this differentiation*. Good works (*Karma*) and bad works all obey me. There is, true enough, the law of Karma, but I am the law-giver. It lies with Me to make and unmake Laws. I order all Karma, good or bad. Therefore come unto Me through *Bhakti*—love, devotion, prayer, self-surrender or through *Jnana-vichar*, if you like i.e., with good Karma (leading Godward), and I will lead you across this *Bhava Sagar* (this world, the ocean of all Karma). I will give you Brahman Jnana also if you like. If there is still Karma after Samadhi, if there be still the *aham* and the body, be it known that such Karma I myself order to be retained for purposes of My own."

"All this she has revealed unto Her children, Her servants."

Can the Bhakti-Yogi get Brahman-Jnan ?

"So if Brahman-Jnan is one's end in view, one may attain to it ultimately, if one would earnestly pray for it to the Almighty Mother, and throw oneself entirely upon Her Mercy.

"The Bhakta, if thus anxious for Brahman-Jnan, comes to My Mother (to any of Her Divine Manifestations) with the *aham* (ego) of *Bhakti*, to find in the end the whole of his *aham* swept away in Samadhi, My Mother willing.

"It is the Personal God (the Saguna Brahman, My Divine Mother) Who has caused this differentiation into *aham* (*Jiva*) and *Jagat*. It is She who can and does efface the *aham* too in Samadhi. The result is Brahman-jnan.

"That it is She Who does so, we learn from Revelation.

"The purely Advaitist philosopher who does not rely upon Revelation as well as upon Reason, says that the Personal God* can not give Mukti (liberation of the Soul) or, what is the same thing, Brahman Jnan.†

"It is from a lower plane (that of Relativity or the Phenomenal world)—the plane of 'I' and 'Thou' that the Philosopher says 'It is I that can give Brahman-Jnan to myself': In the same plane you must from the necessity of your nature, admit a Personal God, my Omnipotent Mother.

"It does seem strange that while it is supposed to be quite within the power of the individual with his limited faculties to give Brahman-Jnan to himself, my Omnipotent Mother has not that power: that although you can bring to yourself your own Mukti, my Omnipotent Mother has not the power of giving you that Mukti!!

"These philosophers forget that the same Being is both Personal and Impersonal. They do not see that the Supreme Being manifests Itself as a Person of Infinite Power so long

* *Isvara* (Saguna Brahman) of the Advaita philosopher of the school of Sankara.

† Interpretation by these Advaita philosophers of *Brahma Sutras* IV. 3. 7—14.

as we are persons,—Infinite Power including the Power of giving *Brahma-Jnan*.

"But Reason alone and single-handed is such an uncertain guide!

"Moreover the power of *vichār* (Reason or Discrimination) upon which the philosopher relies also comes from the Personal God (i.e., *Brahman* as Person).

"Thus the *Vijnāni* adds yet another thing to the position of the purely *Advaitist* philosophy, viz., that it is the Personal God that can and does give *Brahma-Jnān*."

Vijnan: The great Revelation:

Fourth Addition: Man's

"Absolute" must imply the "Relative."

Revelation versus Vichār.

"It is *Brahma-Jnan* for, so long as there is complete self-effacement and *Brahma* is realized in *Samādhi* and you are silent postulating neither existence nor non-existence regarding *Brahma*.

"No sooner do you talk of *Advaitam* than you postulate the *Dvaitam*. For if there is One, there is also Two.

"Talking of *Monism*, you take for granted *Dualism*.

"Talking of the 'Absolute' you take for granted the Relative. For your 'Absolute' until realized in *Samādhi* is at best the correlative of the 'Relative' if not indeed a mere word put in certain letters of the Alphabet!

"Talking of the Unchangeable (*Nitya*) you take for granted the changeable (*Līla* or the play-world).

"Talking of the 'Impersonal' you take for granted the 'Personal'.

"Just as, talking of 'light,' you postulate the existence of 'Darkness,' its correlative.

"Just as, if there is 'Happiness,' there is also 'Misery,' its correlative.

"Whose *Līla* (the changeable play-world) it is, of the same Being it is *Nitya* (the unchangeable). Whose *Nitya* it is, of the same Being it is the *Līla*.

"It is through the *Līla* (the changeable phenomenal world) that you must feel your way up to the *Nitya* (the Unchangeable the Unconditioned.) It is again from the *Nitya* that you must feel your way back to the *Līla* (now no longer unreal but manifestations to sense, of the *Nitya*.)

"When you talk of the 'Absolute,' you cannot possibly put it as it is.

You must throw* over it a foreign element—that of your own Personality.

"After all we must fall back upon Revelation. It is the Divine Person (My Mother) who says 'I am *Brahma Saguna* (the Personal God), I am *Nirguna Brahma* realized in *Samādhi*.'

"The proof for both is Revelation.

Reconciliation between Māyā Vāda, the view of the Advaita philosopher of the school of Sankara and Parināmavāda, the doctrine of Cosmical Evolution, held by the Sāṅkhya school of Kapila; between Advaitism and Visishtadvaitism.

"Yes, you cannot think or speak of the butter without postulating the *esse* of the butter-milk.

"Of the butter-milk is the butter: so of the butter is the butter-milk. If the butter-milk is known by its relation to the butter, the butter is equally known by its relation to the butter-milk.

"In the plane of Personality—the plane of sense and even higher consciousness—you must admit both 'Butter' and 'Butter-milk.'

"So long as you are a person, *aham* (ego) being kept on by the Divine Mother, your 'Absolute' must imply a 'Relative,' your *Nitya* (Unchangeable) must imply a *Līla* (a changeable play-world), your Substance must imply qualities, your 'Impersonal' must imply a Personal Being, your 'One' (*Ekam*) must imply Many (*Bahu*).

"When the Divine Mother wipes out your *aham* (Personality) in *Samādhi*, *Brahma* is Realised and it is all silence

and Whatever is, is There. For verily the Salt-doll tells no tale, when one with the Infinite Sea!

"Were it ever possible to lay down the position by an analogy, you might say that the original milk was *Brahma* realised in *Samādhi*, the butter was the Impersonal-Personal God revealing Himself, and the butter-milk the Universe made up of the twenty-four *tattvas*.

Vijnan: The great Revelation: Fifth Addition:

Bhakti as well as *Vichara* leads to

Brahma-Jnan:

The efficacy of Prayer and Faith:

The *Bhakta's* Wish.

"My Divine Mother (the Personal Phase of *Brahma*) has declared 'I am the *Brahman* of the Vedānta (Impersonal-Personal God). It is within My power to give *Brahmajnan* which I do by causing the effacement of the lower Self (*aham*) and the realization of the Higher Self in *Samādhi*.'

"Thus in the first place, you may come unto *Brahma*, through *vichara*, my mother willing. It is given to a few especially in this *Kaliyuga* to come through this road 'so very difficult' it is to shake off *deha budhhi*, the conviction 'I am the body' which clings to us.

"Again you may come through *Bhakti*. Prayer without ceasing for Light and for Love, self-surrender to him, Love of God are the various elements of *Bhakti*. First come to my Divine Mother (the Personal God) through these.

"Take my word for it that if your Prayer is *āntarika* (comes from the bottom of your heart) My Mother shall respond to it, if you will only Wait. For, this she has revealed unto Her Children.

"Pray to Her again, if you want to realise Her Impersonal self. Should she deign to grant your prayer—for she is Omnipotent—you would be in a position to realise in *Samādhi*, Her Impersonal self also. This is precisely the same thing as *Brahma-jnan*.

(The *Bhakta's* Wish).

Only, I must add that the *Bhakta* as a rule, will be quite content with realising the Divine Person alone—My Divine Mother, or any of Her Infinite Forms of glory including the Divine Incarnations—Sree Krishna, Chaitanya Deva, etc., etc. 'the Visible Revelations of God.' As a rule, the *Bhakta* does not long for *Brahma-jnan*, the realisation of the Impersonal. He is anxious that the whole of his *aham* should not be effaced in *Samādhi*. He would fain have sufficient individuality (*aham*) left to him to enjoy the Vision Divine as a Person. He would fain taste the sugar in place of being one with the sugar itself.

"To such a *Bhakta*, My Mother appears as a Person (the Personal God), for she is *Bhakta-ratsala* (Loving to Her devotees—Her children)."

Vijnan: The great Revelation: Sixth Addition:

Realisation: Signs of God-vision.

The *Vijnani* (he who has thoroughly realised the Deity) must insist upon Realisation as about the only great fact in spiritual matters.

"It won't do to say from the beginning of the chapter 'I see God—Impersonal-Personal manifest in and through all things. Why, everything that I see—man, woman, beast, bird, tree, flower is god! Oh, I am full of Joy and Bliss! I am past all happiness and misery! *Soham* (I am He), *Soham* (I am He), and so forth.

"What as a rule is absolutely necessary is the Preliminary Discipline (*Sadhana*). Without it, one cannot have *Bhakti* (love of God). Without this discipline, it is indeed a far cry from *Brahma-jnan*.

For the precious Treasures are safe in the room under lock and key. You have not unlocked those treasures. Surely it does not lie in your mouth to say 'I have opened the lock and got into the room. Behold, I have laid my hands on those longed-for treasures those shining gems, diamonds, jewels. Look here, I have possessed them all!

* *Kleshadhikatarastesham anyukta saktachhasam Anyakt'ahigatir-duksham deharadbhirava'pyate* :—Bhagavad-gita.

* *Adhyāsa*, superimposition of the philosopher.

"The Blessed One that has beheld the Vision Divine, becomes like a child, simple, open (*Sarala*), turning his eye upon the fresh world as it is, stripped of its artificial 'names and formulas.' Often he is intoxicated with the wine of Divine Love, at the sight of the Revelation before him. He is one with the Living Fountain of Holiness. With him therefore as a rule, there has ceased all distinction between *suchi* (purity) and *asuchi* (impurity).

Lastly, sense-consciousness leaves him from time to time and in *Samadhi* he looks like a Jada (an insentient, motionless, inanimate thing).

"One must be pure, one must Renounce until Realisation, the word—*Kamini* and *Kanchan*—Carnality and the worship of Mammon."

The Necessity of a Personal God : The way to solve the Problem of Life :

Pucka Ami (the Ripe self or the Self as it should be).

"It is so difficult to get rid of this *aham*, which puts a barrier in the way of *Brahma-Jnana*! Even after *Brahma-jnana* the Released Soul is forced, as I have said, by some Unseen Power, my Divine Mother, to come down to *Samsar*—the plane of sense-consciousness, and has this *aham* though in a thin form attached to him.

"You dream of a tiger. You tremble in every limb. Your heart throbs violently. You wake up to find that it was a mere dream. But all the same, in your waking state, the heart goes on throbbing (*Dood, Dood*).

"That being the case, i.e., the *aham* (ego) refusing to leave you, what should be done? Why, let it have one Sole *Upadhi* (limiting adjunct). Let it stay on as the 'Servant of the Lord' (*seraka* or servant, of the *sarya*, The Master or the Lord)."

The Kancha Ami (unripe self) : 'I and Mine of the world.'

"But 'I and Mine' of worldly men is *Ajnan* (ignorance leading away from God).

"Everything is ordered by the Lord. It is ridiculous for man to say 'I am the Lord of the creation'. 'I am *Karta* (doer)' 'All these things are mine.'

"On two occasions, the Lord cannot help smiling :—"

Occasion No. 1 :—
"A person is taken seriously ill and is shortly going to die. The doctor steps in and says to the mother 'Why Ma, there is no cause for anxiety at all. I take upon myself to save your son's life.'

"The doctor does not see that it is the Lord, who is bringing about the death of her son.

"The Lord smiles and says 'It is I that am causing the death of this man, and the *kuriraj* (doctor) says that he is going to save his life! What a fool?'

Occasion No. 2 :—

"Two brothers are busy making a partition of their landed properties. They take a measuring rope, put it out across this land and say 'This side is mine, that side is yours.' The Lord smiles and says 'These foolish brothers are calling the land their own? They do not see that every bit of the ground belongs to Me.'

Parable of the Rich Man and his Sircar.

"A *Buda Bibu* (rich man) has a garden, which he has placed in charge of a *sircar* (steward). When visitors look in, the *sircar* is all attention to them. He takes them through the different parts of the garden and the house attached to it, saying 'These are, gentlemen, our mangoe trees. These others are our *lichhi*, *golap*, *jâm*, (rose-berries), etc. Here, you see, is our *baithakhu* (drawing room.) Over there are our Oil-paintings and other pictures so splendid, etc., etc.'

"Now suppose the *sircar* has done something to incur the displeasure of his master, the *bada babu*. Do you know how he is dealt with? Why, he is ordered peremptorily to leave the garden at once. Not even sufficient time is allowed him to bring away his bag and baggage, i.e.,—The mangoe chest (the chest made from the wood of the mangoe tree) containing all his things !

"And it was, bear in mind, the very same man who was so warmly talking away of 'our this' and 'our that.'

"The 'mine' (or 'our') of the *Sircar* comes of *ajnan* (ignorance leading away from God).

Faith versus Reason Vijnan : The Great Revelation : Seventh Addition : The Omnipotence of Faith :

"Reason is weak. Faith is Omnipotent. Reason cannot go far enough and must stop at some point.

"Faith will work wonders.

"Yes, Faith shall enable man to get across the Mighty Ocean itself, without any the least difficulty.

"Here is a *Purāṇik itihāsa* in this connection :—

Ramchandra, God Incarnate, worked hard to throw a bridge over the part of the sea, separating *Sanka* (Ceylon) from the mainland of India. But, as if to prove to the world, the Majesty, the Omnipotence of Faith, He gave it to His *Bhakta* the great *Hanuman* to cross the ocean by the unaided power of Faith.

"There is another *itihāsa* :

"Once a *Bhakta*, a friend of *Vibhishana* wanted to go across the sea. *Vibhishana* to whom he appealed for help, had the name of *Rāma* (God) written on a leaf without the knowledge of his friend. He then said to the *Bhakta*, his friend, 'Take this and take care you have it tied to the end of your cloth. This will enable you to walk across the ocean in safety. But mind you, never try to look into the leaf. For you will go under, the moment you open it,

"The *Bhakta* put faith in his friend's words. He walked the ocean for sometime in perfect safety. But unfortunately he took it into his head to try and see what precious thing was tied to the end of his cloth, which could take him unhurt through the Mighty Deep. He opened the leaf and he went down into deep water.

"Yes, Faith is Omnipotent. Before it, the powers of Nature all shrink and give way! You get over Seas and Mountains with perfect ease and the utmost indifference. What is more, sin and iniquity, worldliness and ignorance all go out of sight before Faith."

And the Master sang :—

Song : The Name of God.

Omnipotent Faith and the Hardest Sinner.

1. O, My Divine Mother, let me but die with *Durga*, *Durga*, Thy hallowed Name on my lips :

Then shall it be seen O *Sankari*, Thou that givest us only good, whether or not in the end you will take your poor child over to the other side of the sea of *Samsar*.

2. I might be the slayer of a cow or a *Brahmin*! I might have made away with an unborn child, yet in the mother's womb! I might be a drunkard! Nay more, I might have put a woman to death!

But I care not the least for these *Pātak* (terrible sins). With all these, I have power enough to raise myself to the (exalted) position of *Brahma* (the Creator of the world.) "Yes, Faith is at the root of all spiritual progress. You can do without all other things; Only you must have Faith."

"Have but Faith in the Lord, and you become at once free from the vilest, the blackest of all sins.

And once more the Master sang intoxicated :—

Song : Faith at the Root.

1. "Meditate on Her, my Divine Mother, and *Bhava* rises up (in the firmament of the Soul).

"Just as the *Bhava* (the strength of Love) is, so is the gain. At the root of all is *pratyaya* (Faith.)

2. The Holy Feet of my Divine Mother, the consort of *Kala* (God of Eternity i. e., Brahman) from the Lake of *Sudha* (nectar.) If the *Chitta* (mind) be in that Lake of Immortality—if it goes on taking its dip into that Lake—then nothing more is needed—you may do without the rest,—be it *Puja*, * *Homa*, *Japa*, *Bali*.

* *Puja* (worship with flowers, incense, etc.)

Homa (the pouring of oblations into the Sacrificial Fire).

Japa (silent recitation of the Name of God).

Bali (Sacrifice), etc.